

# Reality without Existence:

Or, the LECTURER of

St. Martin in the Fields,

St. Olave Old-Jewry,

A N D

St. Martin Ironmonger-Lane's

## S E R M O N,

C A L L E D,

*The Real Nature of the CHURCH and  
KINGDOM of CHRIST;*

In ANSWER to one

Preach'd by the Bishop of BANGOR  
upon the same Text,

Proved to be UNNATURAL;

With a Word or two concerning the  
Merits of the said Mr. Joseph Trapp's doughty  
Performance, though it affects the Bishop  
very little, or not at all.

---

By a Gentleman of Oxford, that under-  
stands TRAPP.

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L O N D O N:

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Blue-Anchor, in Pater-noster-Row. 1717.

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Reading without Textbook

Dr. Martin W. H. Fisher

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## Reality without Existence :

O R,

The *Lecturer* of St. Martin in the  
Fields, St. Olave Old-Jewry, and St.  
Martin Ironmonger-Lane's Sermon,  
called, &c.



**W**HEN a Man begins a Dis-  
course with an *Observation*  
*no less true, than antient, and*  
*stands amaz'd at the first En-*  
*trance into it, 'tis but rea-*  
*sonable to conjecture, that*  
*somewhat very extraordina-*  
*ry and surprizing is to be the Result; and*  
that this *Observation* of his, will produce  
Things of Instruction and Use to his Rea-  
ders. But our *Poetical Professor* in Divinity,  
whose Business lies in Combating *Phantoms*  
and *Chimera's*, and whose *Observatory* lies  
wholly in his *Imagination*, turns our expecta-  
tion



tion quite another Way at the first View, and instead of shewing himself capable of making appear what he promises to give us a full and *real* Sight of, so clouds and darkens our Understandings, that the Beams of Light that were darting in upon us before, are altogether withdrawn from us, and we have no sight of it at all. This is the Fate which attends the rash Encounters of pedantical *Sophisters*, who, while they are beating the Wind, and endeavouring to bring Men of Sense and Experience, in other Things than the common Language of the Schools, into Dilemma's, fall themselves from the Precipices they are pushing others from, and are plung'd into an inextricable Gulph of Terms and Distinctions.

As this has been the mishap of the vain Boaster before us, who had done much better in making more of his *Praelectiones Poeticae* publick, (though even there he falls short of the Merits of such an Undertaking,) than in causing this Sermon, whatsoever of Sir Roger L'Estrange's THOROUGH PASSAGE OF THE GOSPEL it may have through the Ears of his Auditors and Subscribers at his several Lecture-ships, to see the Light. So it may not be amiss, (after offering an *Observation* of my own, which I'll venture to say, is more to the Purpose than any of his, which is, that none of his Hearers were so well pleas'd with his Sermon, as to desire him to Print it) to enquire into those Passages wherein he may be said to have waded out of his Depth, and  
cast



cast himself over Head and Ears, by an Attempt, which it is very easie to find him no ways equal to, whatsoever his Opinion of his own Abilities (much too great for so little a Man both in Person and Parts,) may appear to be in the Course of our Examination.

Herein it is, in the first Place, to be observed, that Mr. Trapp has no less than a Bishop, a Father of the Church, to engage with; a Person eminent for great Modesty and Learning, one that has ever espous'd and stood by the Doctrines of the Church of England; and in Opposition to all Dissenters from the Establish'd Communion, has acted in Defence of her Faith, and made as noble a Stand against all Encroachments upon her Authority, as any one Ruler of it now living. But this worthy Divine, by not being willing to give into such Lengths as some of the Clergy, who contend for a greater Extent of Power than he thought agreeable to the Word of God, and by abiding by the Liberty that is therein allowed the Laity, of making the Scripture, according to their Sense of its true Meaning, their Rule of Faith, had, as they thought, broke in upon their sacred Inclosures; from whence they drew great Advantages and Emoluments; Wherefore he was to be made, while a private Man, the Mark of their *Displeasure*; and when advanced to a publick *Station*, and rais'd to one of the highest Dignities in the Ecclesiastical Government, that of their *Envy*. What the Effects  
of

of it will be, Time alone must discover ; and how far the Resentments of the *Lower House of Convocation*, and such *Spitfires* as this *Hot-headed Preacher*, will carry themselves, yet remains a Secret ; Tho' this may be said to the Representative Body of the Inferior Clergy, as well as the Person now under my Thumb ; that it would have look'd somewhat more dutiful in them to have omitted censuring a Sermon commanded to be Published by the *Royal Authority*, and consequently approved by that *Defender of the Faith*, whom they themselves in their Prayers before their own, are always to acknowledge, next to *God and his Christ*, to be *supreme Head and Governour of the Church*.

But to come close to the Matter in hand, and follow this presumptuous Writer, Paragraph by Paragraph : In the first, he peremptorily affirms the Bishop to argue, *That because our Saviour's Kingdom is not of this World ; therefore he has no Ministers in it* : And after Explaining the Text, of *My Kingdom is not of this World*, by saying, *Two Things are contained in it, the one implied, the other asserted, tho' both are asserted, from our Saviour's Answer to Pilate, Thou sayest what I am. I. That our Saviour is a King. II. That his Kingdom is not of this World, defines the Kingdom of Christ to be his Church, and that both triumphant in Heaven, and militant on Earth ; further averring, (and that with great Truth,) that between these Two, there is a near and strict Relation, or Bond of Unity, which*

is declared in that Article of our Creed, founded upon plain Texts of Scripture, and undermin'd by a Doctrine lately preached upon This, in which we profess to believe the COMMUNION of SAINTS: This Church Militant comprehends the whole Society of those upon Earth, who are baptiz'd into the Faith of Christ, and governed by an Authority derived from him. This latter is necessary to the Being of his Kingdom, for so the Church is properly called, i. e. as it is a Society. And without that Circumstance, I believe there is but one Person in the World, who has any Idea of a Church. Then having instanced in our Saviour's Commission to his Apostles, to be the Church's Rulers under him, from two Texts of Scripture, Matt. xxviii. 18, 19. and John xx. 21. and two more from 1 Tim. v. 22. and Tit. i. 5. to shew that Ecclesiastical Government, if not in the Time of the Apostles themselves, yet most certainly in that of their immediate Successors, was Episcopal, and administred by the three Orders of Bishops, Priests, and Deacons, &c. He tells his Audience, ' Such is the Kingdom of Christ in this World: But all ' this while it is not of this World: For between those two Things there is a wide ' Difference, Divine Inspiration was once, ' and the Grace of God (some of it 'tis to ' be hoped,) still is in this World, as ' wicked as it is; but neither was ever of it; ' And a Traveller may be in a Country which ' he is not of. This Distinction, one would ' think, is plain enough; And yet it has not ' been



‘ been sufficiently attended to in a *SERMON*  
‘ upon the Words now before us.

If I were to ask this Dogmatical Preacher, to point out that Paragraph, wherein the Bishop affirms, *That because our Saviour's Kingdom is not of this World, therefore He has no Ministers in it*: If I were to put it home to him by Way of Question, to make it appear, in what one Particular he has not given his Assent to any One Article of our Faith, especially that of the *Communion of Saints*: If he had it in Request to evince the World wherein this Right Reverend Prelate has denied the Apostles Mission to teach all Nations, or the Imposition of Hands in the Ordination of Spiritual Guides; he would find it much harder to satisfy me, than he does in bringing Proofs, while he is treating him after the most indecent and disrespectful Manner that is possible for one Christian Divine to behave with to another, especially where a Presbyter has to do with a Bishop, that while he expresses himself with a just Indignation against the Principles he advances, he has a due Regard to his high and holy Function.

For in the first Place, the Presbyter's Distinction between *in* and *of*, is of little or no Weight as to this Inference; since the Bishop says, Page 10, 11. ‘ Since the Image  
‘ of his (*Christ's*) Kingdom is *that*, under  
‘ which our Lord himself chose to represent  
‘ it, we may be sure, that if we sincerely examine our Notion of his Church, by what  
he

‘ he faith of his Kingdom, *that it is not of this World*, we shall exclude out of it, every Thing that he will have excluded; and then what remains will be true, pure, and holy.’ Which are Premisses so far from introducing Mr. Trapp’s forced Conclusion, that it leaves *Ministers*, in his Kingdom, that have the Exercise of Truth, Holiness, and Purity delegated to them.

Secondly, The Position the Bishop has laid down in his Sermon, ‘ That the Kingdom of Christ in the Mouth of a Christian, is the Number of Men, whether small or great, whether dispersed or united, who truly and sincerely are Subjects to *Jesus Christ* alone, as their *Lawgiver* and *Judge*, in Matters relating to the Favour of God, and their *Eternal Salvation*; does, instead of impugning the Article of the *Communion of Saints*, strengthen the Belief of it; since whatsoever he may urge against the Words *small or great, dispersed or united*, nothing is more certain than that a *small* Congregation of true Believers, may have a Communion with a *greater*, and so be properly styled a *Part* thereof; and there may be an Union of the Members of the true Christian Church, altho’ those Members may be *dispersed*, and scattered thro’ the Face of the whole Earth; which he allows by agreeing to *Circumstance of Place*, though he will not suffer it to relate to *Society*; by which he would insinuate, that the main Scope of the Bishop’s Discourse makes it impossible

that there should be any Communion of Members with each other; in Consequence of which, this bold Traducer makes him teach contrary to the Doctrine of St. Paul to the Ephesians, wherein it is said, *Ye are Fellow-Citizens with the Saints, and of the Household of God; and are built upon the Foundation of the Apostles and Prophets, Jesus Christ himself being the CHIEF CORNER STONE; in whom all the Building fitly framed together, groweth into an holy Temple to the Lord:* Now that this Portion of Holy Scripture may be interpreted thus, in Favour of the Bishop, *Ye are Fellow Citizens with the Saints, and of the Household of God,* .i. e. ‘Howsoever remote you may be by Distance of Place, from those that have embraced the Profession of the true Faith among the Romans, Corinthians, Galatians, Thessalonians, and Philippians, &c. ye are Fellow-Citizens, and of the Household of God with them, by being of the same Faith, and of the same Society’. Which is so far from being repugnant to the 19th Article of the Church of England, that declares *the visible Church of Christ to be a Congregation of faithful Men, in which the Word of God is preached, and the Sacraments be duly administred according to God’s Ordinance;* that it is a Confirmation of, and entire Submission to it. For tho’ he does not name the Words *Preaching, Sacraments, and Congregation,* yet he implies the Use of them; so that notwithstanding he does not actually exprefs them, there is no manner of Foundation



dation to build an Assertion upon, that he excludes them. Besides, the *Lecturer of St. Martin's* ought to be whispered in the Ear, that *Communion of Saints* may be as well applied to a small, as a great Number of true Catholics; and that since our Saviour has given his Word, that where *Two or Three are gathered together in his Name, there will He be in the Midst of them*; he ought to take it without bringing Inferences contradictory thereunto.

*Thirdly*, If he would read the Bishop's Vindication of himself in his Answer to Dr. Snape's Letter, *Little Joseph* would find he had taken the Prelate up before he was down, and not say in his Title Page to his Sermon, *in Answer to his Lordship's Answer to Dr. Snape's Letter, as far as it relates to the said Sermon*; when he has taken no Manner of Notice of it.

' As to the First Part of this, his Teaching, Directing, and Governing, by his Apostles, whom he conducted himself by his own Spirit: We have no Difference. He promulged his Law that Way to those, who could know it no other Way. He was in all that *King and Legislator* himself, to whose Words the Apostles declared they could add nothing, and from whose Laws they could not diminish. But the Question is about the *latter* Part of the *Account*, or about the *Successors* of the *Apostles* in their good Work and their Authority. When you speak of a Succession of Men, in whom

' the *SAME Powers* were so lodged which  
 ' the *Apostles* had, either you mean that *Christ*  
 ' ordered that *Men* not conducted by his  
 ' infallible Spirit should have the *same Au-*  
 ' *thority*, in all Respects, in his Church for  
 ' ever; which *Men* conducted by his in-  
 ' fallible Spirit had at first, or else not. In  
 ' the first Sense, the *same Powers* may signifie  
 ' the *same Powers*. But in the latter Sense,  
 ' the *same Powers* must mean not the *same*  
 ' *Powers*. If you take the *first* Sense, you con-  
 ' tradict *Me*, but you support the Claims  
 ' of Popery, which can stand upon no other  
 ' Bottom. In the *latter*, you do not at all  
 ' oppose *Me*, because you do not determine,  
 ' in *what* their Powers differ from the *Apo-*  
 ' *stles*, and in *what* they agree. When you  
 ' produce your *numerous Texts*, to prove that  
 ' Christ commissioned the *Apostles* to per-  
 ' petuate a Succession of Men, in whom the  
 ' *SAME Powers* they had received should be  
 ' lodged; or that the *fallible Successors* of the  
 ' *Apostles* in that good Work, have that  
 ' *Absolute Authority* which neither was, nor  
 ' could be claim'd by the Apostles them-  
 ' selves in any Cases, but those in which  
 ' they professed they had received *infallible*  
 ' *Directions* immediately from Christ, then I will  
 ' acknowledge you oppose me, and, I believe  
 ' the World will acknowledge, you oppose the  
 ' whole Foundation of Protestantism also.

The next Position, which it is most unnat-  
 tural for a Master of Arts to object against, is,  
*That in this Church or Kingdom, with Regard*

to the Affairs of Conscience, and Eternal Salvation, Christ hath left behind him no visible humane AUTHORITY, no VICEGERENTS, to supply his Place, no INTERPRETERS upon whom his Subjects are absolutely to depend: No Judges over the Consciences, or Religion of his People. To this he gives in by Way of Reply, ' These are the hopeful Points of ' Doctrine raised from the Text, and they ' are backed with such a Train of Argumen- ' tation, as I verily believe never till now ' appeared to the World, since Reason was in ' Being. But before I examine the Proofs, ' it will be proper in the Assertion it self to ' observe the Construction of those Words, ' *no visible Humane Authority*. Suppose there ' be none such in the Church, can there ' not be a *visible Divine Authority*? And that ' too relating, in some Measure, to Things ' in this World, tho' it be not at all of it. ' But by that Expression, *no visible Humane ' Authority*, we shall be told, he means *no ' visible humane Authority in Man*. Tho' I am ' perswaded this is the first Time that ever it ' was so used, and 'tis a strange, dark So- ' licism of Words, for so clear and exact a ' Writer, and one who is so careful not to ' be misled by Sounds'. Now that this *hopeful* Mr. Trapp is in a very *hopeless* Way of being thought equal to wrestle with the Bishop, who is supported by the Crutches of *Divine Authority*, (in Opposition to his *Humane Au- thority*,) which he with great Foresight, after much Application of Thought, expects to be



be told, is meant to be lodged in *Man*, will appear by his own *Darkness* of Understanding, whose Sermon is, *vox & preterea nihil*, and not that of the great Man, for whom he is in no one Particular a Match, notwithstanding the Assistance of a good *Sounding Board* in *St. Martins in the Fields* Pulpit, and a very useful *sounding Trumpet* to breath out his own Praises in, among his Auditors of *St. Martins Ironmonger Lane*. Since the Bishop very clearly explains himself in his Answer to Dr. *Snape*, Page 20. You say, *I represent the Church of Christ, as a Kingdom in which Christ neither acts himself, nor hath invested any one with any Authority to act for him. Lay your Hand upon your Heart, and ask, Is this a Christian, Humane Representation of my Sermon?* What I say is, that Christ never interposeth, since his first Promulgation of his Law, either to convey Infallibility, or to assert the true Interpretation of it. *If you oppose me in this, you maintain that Christ does interpose, in Order to convey Infallibility, or to assert the true Interpretation of his Law. His first Promulgation of his Law, was his acting visibly with KINGLY AUTHORITY in his Kingdom: But to represent me as saying, That he does not act at all in his Kingdom since that, because I say he does not interpose to convey Infallibility, or to interpret his own Laws, is to resolve to represent me as you think fit. Popery may well Triumph, if a Protestant may not say this without such a Treatment.*

The

The next Thing Mr. Trapp (who, like a true Professor of Poetry, in his *Imaginary Description* of the *REAL Nature* of the Church and Kingdom of *CHRIST*, falls into a Jingle of Words, and in Return to the Bishop's are *ABSOLUTELY to depend*;) *absolutely* denies, is one of the Arguments drawn from the Text it self in these Words. 'As the Church of Christ, is the Kingdom of Christ, he himself is King'. Which he gives his very gracious Assent to, by saying, *Yes, doubtless*. And in that it is implied, that he himself is the *sole Lawgiver* to his Subjects, and himself the *sole Judge* of their Behaviour, in the Affairs of Conscience and Salvation'. Which, instead of denying, he calls in Question by interrogating, *Why so?* And in this Sense *therefore his Kingdom is not of this World*; that he hath in those Points left behind him no *visible humane Authority*'. Upon which he makes this wise Observation, *Here is no Reason given why it is so implied*; when he himself gives none for the First Branch of his Division of his Text, upon the same Subject, wherein he says, *It is implied, that our Saviour is a King*. For my Part, I ever judged Inferences to be drawn from Premisses, which are the *Reasons* of their being thus drawn, and notwithstanding this *Lecturer's* good Manners, in upbraiding the Bishop for not distinguishing between *in* and *of*, when he himself may be said to be *of* a Profession that preaches Charity to all Mankind, but is not  
in

in Charity with this worthy Prelate ; who says, he is not the *Sole King*, if he be not the *Sole Lawgiver* and *Judge* ; and that by *Way of Conciseness*, *PROPERLY TO SUPPLY HIS PLACE*, is left out. One would imagine by this, that the Animadverter upon the Bishop's Sermon, had either not read his Lordship's Answer to Dr. *Snape*, or had read it, notwithstanding his Pretensions to take Notice of it, in as great Hurry and Hast as the Doctor, tho' he has condescended to leave in the Word *absolute* ; for though *Ecclesiastical Power*, may not be of this World, because it is derived from Heaven, and is of a Divine and Spiritual Nature, but may be exercised in this World, it does not follow from thence, that *absolute Ecclesiastical Power* may ; because, if he allows it to the Clergy, it destroys the Prerogative and Regal Supremacy of the King ; and if such an unlimited Authority be invested in the Crown, it makes a Breach upon the Liberties of the People.

To proceed : ' Nay further, says this insolent Preacher, ' the Bishop seems to forget himself, even with Regard to the ' Things of this World, most properly and ' strictly speaking. For in that part of his ' Argument, which is taken from the Rewards of Christianity ; he affirms, that *all the Sanctions which our Saviour thought fit to give to his Laws, were not of this World at all*. To which he makes this smart, as he thinks, Answer, by way of Question : ' No, not at ' all ?



' all ? Is there nothing of this Kind in that  
 ' Beatitude of our Saviour : *Blessed are the*  
 ' *Meek ; for they shall inherit the Earth ?* Nor in  
 ' those Words of his : *Seek ye first the King-*  
 ' *dom of God and his Righteousness, and all*  
 ' *these Things ( viz. Temporal Conveniencies, of*  
 ' *which he had been speaking before ) shall be*  
 ' *added unto you ?* Matt. vi. 33. And has  
 ' St. Paul no Meaning when he says, *Godliness*  
 ' *is profitable to all Things, having Promise of*  
 ' *the Life which now is, and of that which is to*  
 ' *come ?* 1 Tim. iv. 8. That these Rewards  
 ' and Promises are neither *ultimate* nor *uni-*  
 ' *versal* ; that very little Stress is to be laid  
 ' upon them, in Comparison with those *which*  
 ' *are not of this World* ; and therefore that  
 ' these Texts are to be taken in a qualified  
 ' Sense, and with Restriction and Limitation,  
 ' I already acknowledge ; but surely they  
 ' mean *something* Temporal.

To set this in a proper Light, we have no-  
 thing to do, but to have recourse to the  
 whole Paragraph in the Sermon, from whence  
 this Caviller takes what he thinks most con-  
 ductive to his Purpose : And here we shall  
 find this Right Reverend Prelate speaking  
 after this manner : ' *The Sanctions of Christ's*  
 ' *Law are Rewards and Punishments.* But of  
 ' what Sort ? Not the Rewards of this  
 ' World : not the Offices or Glories of this  
 ' State : not the Pains of *Prisons, Banishments,*  
 ' *Fines,* or any lesser, or more moderate Penal-  
 ' *ties ;* nay, not the much lesser *negative Dis-*  
 ' *couragements* that belong to *Humane Society.*

' He was so far from thinking that these could  
 ' be the Instruments of *such a Perswasion*, as  
 ' he thought acceptable to God. But as the  
 ' great End of his Kingdom, was to guide  
 ' Men to Happiness, after the short Images  
 ' of it were over here below: so he took  
 ' his Motives from that Place, where his  
 ' Kingdom first began, and where it was at  
 ' last to end: from those *Rewards* and *Pu-*  
 ' *nishments*, in a future State, which had no  
 ' Relation to this World: And to shew  
 ' that his Kingdom *was not of this World*, all  
 ' the Sanctions which he thought fit to give  
 ' to his Laws were *not of this World at all*.  
 ' *SAINT PAUL*, continues he, understood  
 ' this so well, that he gives an Account of  
 ' his own Conduct, and that of others in the  
 ' same Station in these Words, *Knowing the*  
 ' *Terrors of the Lord, we perswade Men*: Where-  
 ' as in too many *Christian Countries*, since his  
 ' Days, if some who profess to succeed HIM,  
 ' were to give an Account of their own Con-  
 ' duct, it must be in a quite contrary Strain:  
 ' *Knowing the Terrors of this World*, and hav-  
 ' ing them in our Power, we do not persuade  
 ' Men, but force their outward Profession a-  
 ' gainst their inward Perswasion.

Let us now see the Bishop's Explanation of  
 what has been just recited, in his Answer  
 to Dr. Snape's Letter, Page 31, 32. wherein  
 we shall find him to say, *The Passage you are*  
*here disturbed at, about the Altering or Adding*  
*to the Sanctions of Christ's Law, is no more than*  
*this Syllogism; The affixing the proper Rewards*  
*and*

and Punishments to the Behaviour of CHRISTI-  
 ANS, as Christians, is an Act of Christ's Regal  
 Power, whoever alter the Nature of these, or add,  
 to them, do truly themselves affix Rewards and  
 Punishments. Therefore they are SO FAR Kings  
 themselves, that, according to me, they DE-  
 THRONE CHRIST from his spiritual King-  
 dom, is your own hard and unjust Comment. But  
 that as far as they alter his Sanctions, or add  
 new ones, that, I say, SO FAR they reign in  
 their own Kingdom, is, in my Opinion, as clear a  
 Proposition as this, that as far as new Sanctions  
 are brought into Christ's Religion, so far new  
 Sanctions are brought in. If Christ brought  
 them in, or commanded them to be brought in,  
 they are HIS. If not, they are not HIS. If any  
 others, even by Right, bring them in, yet still it  
 is true, that these others are SO FAR Kings, I  
 cannot see which of these Propositions can be  
 denied.

The Reader will now give me leave to  
 make my own Remarks upon the Texts of  
 Scripture which are brought in Confutation  
 of the Bishop's Assertion on this Head, which  
 are so far from making against his Lordship,  
 that they may be quoted in Justification of  
 him ; *Blessed are the Meek, for they shall in-  
 herit the Earth.* They shall, as a Recompence of  
 their *Humility*, whereof Mr. Trapp has no  
 share, and consequently no Claim to the  
 Promise, be partakers of the good Things of  
 this Life, bestowed upon them by our Hea-  
 venly Father, as an earnest of more substan-  
 tial Rewards in that which is to come. A-  
 gain,



gain, *Seek ye first the Kingdom of God, and his Righteousness*, which is not to be found out and arriv'd at by Calumny and Detraction, *and all these Things shall be added unto you*; all these Temporal Gifts, which ye are so desirous of, and importunate for, shall be added by your spiritual Father that is in Heaven, to the other earthly Advantages which you are already possess'd of. *Godliness is profitable to all Things*, not that *Godliness* which consists altogether in Gain, *having Promise of the Life which now is, and of that which is to come*: i. e. *Godliness* is conducive, through the Bounty of God, the Giver of all good Gifts, to the Enjoyment of all earthly Benefits, and those Things that He promises you the Possession of in his Heavenly Kingdom. For tho' Temporal wards and Advantages may be said to flow from the Grace and Favour of Temporal Benefactors, they are only the *second Causes*, by which God, who has their Hearts in his Hand, *and like the Rivers of Water, turneth them whithersoever he pleases*, acts as the first Agent, and the Instruments He makes use of to fulfil his Word; and notwithstanding they may be given us in this World, they cannot, to make use of this Preacher's own Distinction, without impropriety of Speech, be said to be of it.

To go on with another Passage in the Bishop's Sermon, which this Nibler at Solutions of other Mens Meanings and Intentions wrests, and makes agreeable to his own. 'The Bishop affirms, says he, that the Laws

of

of Christ's Kingdom, as He left them, have  
 nothing of this World in their View ; no  
 tendency either to the Exaltation of some  
 in worldly Pomp and Dignity, or to their  
 absolute Dominion over the Faith and re-  
 ligious Conduct of others of his Subjects ;  
 or to the Erecting of any sort of Temporal  
 Kingdom, under the Covert and Name of  
 a Spiritual one." And why should he not  
 affirm it, since there is no one particular  
 Thing in the whole Sentence to be found  
 fault with by a fair Disputant ; 'tis there-  
 fore worthy of such a Litigant, where Argu-  
 ment is wanting, to supply the Place of it  
 with Scandal, and have recourse to unjustifi-  
 able Insinuations and Invectives, when Justice  
 is so much of his Lordship's side, as to war-  
 rant and defend every Particular of the said  
 Assertion, by saying, They have no *Tendency*,  
 I confess, to the *Exaltation* of some in *worldly*  
*Pomp and Dignity*. For Example, 'not to  
 the Exaltation of those who use it against  
 the very Being of their own Order, broach  
 Doctrines which directly tend to the un-  
 hinging of our Religion, and *impugn* that  
 Cause, which they are bound by the most  
 sacred Ties of Conscience to defend : And  
 doing the best of their Endeavours to intro-  
 duce Anarchy and Confusion into the  
 Church, and to Establish Heresie, Liberti-  
 nism, Infidelity and Atheism, upon the  
 Ruins of Christianity. As to the *Erecting* of  
 any sort of *Temporal Kingdom* under the Name  
 and Covert of a *Spiritual one* : This is a home  
 Stroke

‘ Stroke at something; and I am in the  
 ‘ Judgment of all reasonable Men, and equi-  
 ‘ table Persons, whether, according to this  
 ‘ Account, there can be any Church upon  
 ‘ Earth, which he seems to call a *Temporal*  
 ‘ *Kingdom*, tho’ at the same Time he himself  
 ‘ takes notice, that it is at least pretended to  
 ‘ be *Spiritual*, and it has a Thousand Times  
 ‘ over been proved to be such.”

In the Review of this, the Bishop’s little  
*Dapper* Antagonist, will give me leave likewise to  
 be in the Judgment of all reasonable and e-  
 quitable Men, whether he has either Equity  
 or Reason on his side, to fling such a Heap of  
 odious Appellations on a Person, who is so  
 far from *Pleading against the Being of his own*  
*Order, and establishting Heresie, Libertinism, Infi-*  
*delity and Atheism upon the Ruins of Christiani-*  
*ty*, that he is labouring to convince the  
 World, that there is a Bishop, who has more  
 at Heart the Exercise of his Episcopal Fun-  
 ction, in Agreement with the first Ages of the  
 Church, than the Pomp and Grandeur that  
 has been since annex’d to it; and *has* done more  
 for the Advancement of Christ’s Kingdom,  
 against the Growth of those hard Names laid  
 to his Charge, in a few Years, than any one  
 of his Enemies, especially one who is no o-  
 therwise entituled to propagate the Gospel,  
 than from his having the Honour to be clap-  
 ped in the Playhouse, for having some skill in  
 the *Drama*, and of being thought worthy of  
 being admitted one of the Domestick Chaplains  
 of the late Chaft and Sober Lord Viscount *Boling-*  
*broke*;



*broke*; tho' how he came to Merit the Choice of the famous University of *Oxford*, as their Professor in Poetry, seems a Difficulty yet to be explained; since if he is as unhappy in his Diction in Versifying, as he is in Writing Prose, he cannot but be very much unequal to a Post of that Nature; and to *unhinge Religion and impugn* a Cause, is as great a Solecism in the *English* Tongue, as ever *Priscian's* greatest Enemy was guilty of in the *Latin*, unless he would be thought to allude to that Text in the Gospel, wherein Christ is called a *Door*, or to play at *Fists and Cuffs* with what he is neither able to wage War against, nor contend for.

As for his *Home Stroke at something*, and his Appeal to Men of Judgment and Integrity, whether, according to the Bishop's Account, there can be any Church upon Earth, which he seems to call a Temporal Kingdom, under Pretence of being a Spiritual one; he might have spared both, since the one and the other, notwithstanding his malicious *Innuendo's*, are levell'd at the Church of *Rome*, as indeed are most of the Particulars of his Lordship's Sermon, and I dare be, even, in the Judgment of this Predicator himself, whether that may not with great Propriety of Speech be called a *sort of Temporal Kingdom, under the Notion of a Spiritual one.*

His Answer to the Bishop's Argument, that if there were such Vicegerents, Lawgivers, Judges, or Interpreters of Laws in the Church or Kingdom of Christ, as we imagine,  
 They

‘ They would be Kings, not Christ, and rule  
 ‘ in their own Kingdom, not in his ;’ carries much of the same Strength and Sincerity with it, as has been last mentioned. So that we have nothing to do more in refuting it, than to have Recourse to the Words in the Bishop’s Sermon, which this pert Intermedler refers to by an Asterism in his. And here we shall find his Lordship to say, Page 13. *If such an Absolute Authority be once lodged with Men, under the Notion of INTERPRETERS, they then become the LEGISLATORS, and not CHRIST, and they rule in their own KING DOM, and not in HIS.* Again, *Whenever they erect Tribunals, and exercise a Judgment over the Consciences of Men ; and assume to themselves the Determinations of such Points, as cannot be determin’d, but by one, who knows the Hearts ; or, when they make any of their own Declarations, or Decisions, to concern and affect the State of Christ’s Subjects, with Regard to the Favour of God ; this is so far the taking Christ’s Kingdom out of HIS Hands, and placing it in their O W N.* Page 14. Again, *Whether they happen to agree with him, or differ from him, as long as they are the LAUGIVERS and JUDGES, without any Interposition from Christ, either to guide or correct their Decisions, they are Kings of this Kingdom, and not Christ Jesus.*

To confirm this, let us have an Eye to the Bishop’s Answer to Dr. Snape’s Cavils on the last of these Passages, Page 25, 26. 7th Edit.  
 ‘ Let me observe the only possible Meaning  
 ‘ of

of those Words of mine, which you greatly mistake or abuse, in Order to shew that the Word *Absolute*, over and over again repeated by me, and several other the like Words, are not to be regarded in your Representation of my Sense; and then let all Men judge how hard it is, to have my Sentiments laid before the World, not as they truly are, but as an *Adversary* wishes them to be, to increase his own imaginary Triumphs. My Words are these: *If they* (i. e. any Men) *have this Power of interpreting, or adding Laws, and judging Men,* (now let the Reader observe) *in SUCH A SENSE, that Christians shall be INDISPENSABLY, and ABSOLUTELY obliged to obey those Laws, and to submit to those Decisions. INDISPENSABLY and ABSOLUTELY obliged,* these are the Words, and Words which cut off all Examination and Consideration, whether those *Decisions* be contrary to *Christ's Will* or not; and the Supposition at the Beginning is of *Christ's not interposing to direct, or rectify these Decisions.* — If this be the Case, I say, whether they happen to agree with *Christ*, or to differ from him, as long as they are the Lawgivers and Judges, in the Sense there laid down, without any Interposition from *Christ*, they are Kings of this Kingdom, and not *Christ Jesus*. Here the Case is put of no Examination, no Consideration, whether their Decisions are contrary to *Christ's Will* or not, (as in the Church of Rome) and of an absolute indispensable Obligation,



' ligation, to submit to the mere Authority  
 ' of the *Deciders*, (as the Condition is of Chri-  
 ' stians in that Church.) In this Case, I say,  
 ' that this is the Kingdom of these *Men*, and  
 ' not of *Christ*, because they are obey'd abso-  
 ' lutely and *implicitly*, without any regard to  
 ' *Christ's* own Decisions; and that it makes no  
 ' difference in this Case of *Absolute* and *Indi-*  
 ' *spensable Obedience*, without comparing the  
 ' Laws of Men with the Laws of *Christ*,  
 ' whether the *former* happen to agree with  
 ' the *latter* or not. Still, as long as the Obedi-  
 ' ence is *absolute* and *indispensable*, it is *Obedi-*  
 ' *ence to Men as Kings*, and not to *Christ*. Is  
 ' not this a Demonstration to the Eye-sight of  
 ' the World, in the *Romish Church*." So that  
 all this while the Bishop is Writing against  
 the Papal Authority, a Crime perhaps not  
 easily to be forgiven him by such as would  
 carry their own as high.

In Opposition to what his Lordship says  
 in the *second* Quotation from his Sermon, the  
*first* and *third* having been accounted for al-  
 ready; Mr. Trapp, after having affirm'd, that  
 the Doctrine of St. Paul is virtually the Doctrine  
 of our Saviour, and yet he says something a-  
 bout the Rod, as well as about the Spirit of  
 Meekness, 1 Cor. iv. 21. About delivering a  
 Man to Satan for the Destruction of the Flesh,  
 1 Cor. v. 5. which he differs with the Learn-  
 ed Dr. Hammond in the Interpretation of, and  
 that it was not for nothing that our SAVIOUR  
 himself said, If he refuse to hear the Church, let  
 him be unto thee like a Heathen Man and a

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*Publican*, Matt. viii. 17. A Text which the Papists lay great Stress upon for the Proof and Support of their favourite Infallibility; I say, after having gone these Lengths with the most imbitter'd Enemies of the Protestant Name, because the Bishop is against Temporal Penalties and Persecutions in Religious Affairs, and a *Judgment over the Consciences of Men, assuming the Determination of such Points* as cannot be determined but by *one who knows the Hearts*; Mr. Trapp thinks he has him fast, and is sure of a Conquest over him, by putting these Questions to him: 'Cannot a Minister of Christ decide a Point of Conscience, without pretending to know the Hearts of Men? Cannot the *Case be stated* to him, and he determine accordingly? Can he not by his Studies be skill'd, and is he not by his Office *impower'd* to determine in such Cases?' To all which I answer in the Bishop's Name, and my own, *yes*: But what is this to the Matter in Debate? Ought this Minister, because he is skill'd in Matters of Divinity, and has Knowledge in Elucidations of dark Passages in Scripture, to cause this or that Man to be Imprison'd, Fin'd, or Banish'd, because he cannot believe as he himself does, and has Scruples which his Conscience will not let him part with, about giving an implicit Assent to Things which he judges no ways necessary to Salvation? Ought he to be unto him as an Heathen Man and a Publican, and thought guilty of an unpardonable Incredulity, and for that

Reason to be deliver'd over to the Judge, and by him to the Executioners. Alas ! alas ! for such unchristian Tenets ; where there is no Transgression, there there should be no Punishment ; and where there is no Law, there cannot be any Transgression. 'Tis true, that a Lawyer may have Skill and Authority to determine a Point of Law, upon which his Opinion is demanded : And the Determination of the Twelve Judges put together may *hold good*, and be of validity, tho' they are no *searchers of Hearts*, and have no *Pretence either to Infallibility or Omniscience* ; but yet it does not follow from thence, that this Lawyer, or these Twelve Judges, whatsoever Humane Authority they may be invested with, from the Delegation of Earthly Kings, can justify their Decisions, if not agreeable to the Legislature of the Kingdoms to which they belong. Nor is it otherwise with the Clergy, who are to exercise no Dominion over the Souls and Bodies of Men, otherwise than in Consonancy with the Tenour of the Holy Scriptures, and the Will of God, which seems *absolutely averse* to all inflictions of Punishment in Affairs of Conscience.

As for this Presbyter's Assurance in declaring, *We prove that there is actually such a Power*, (viz. Absolute, without consulting whether it be agreeable to the Will of God,) *I have already produced several Texts of Scripture to evince, that our Saviour has appointed Ministers in his Kingdom*, (what then, if they have not this absolute Authority?) and I shall  
men-



mention one more among many others: ' And he  
 ' gave some Apostles, and some Prophets, and  
 ' some Evangelists, and some Pastors and  
 ' Teachers, for the perfecting of the Saints,  
 ' for the Work of the Ministry, for the edi-  
 ' fying of the Body of Christ, *Ephesians* iv.  
 11, 12. Here Church Authority, and Church  
 Communion, are as expressly asserted as Words  
 will allow; And I now moreover add, that our  
 Saviour's Delegates or Substitutes answer to all  
 the Three Offices which he bears; They are his  
 Subordinate Priests, as he is High-Priest; His  
 Subordinate Preachers, as he is Prophet; and his  
 Ministers, as he is King; shall be told, that tho'  
 these are his Ministers, yet they have no Autho-  
 rity from him, either to decide or judge, to in-  
 terpret old Laws, or to make new Ones; or any to  
 act under him, or for him: If this be the Case,  
 I desire to be informed what we are to under-  
 stand by a Minister of any Prince, either Tem-  
 poral or Spiritual.

To this I answer, that he shall be told, that  
 if even the Apostles themselves claim'd no  
 such Authority as was absolute, and no one  
 of the Prophets or Evangelists took upon  
 them an unlimited Power of interpreting  
 God's Laws, contrary to the Will of God;  
 that tho' Christ may be said to have given us  
 Pastors and Teachers, and the Holy Spirit de-  
 clares to us from whence they had their Mis-  
 sion, it will appear as clear as the Sun at  
 Noon-Day, notwithstanding all these Clouds  
 are raised, to darken and obscure the Bishop's  
 true Meaning, that he has said nothing but  
 will

will bear the Test of the strictest Examination, and come up to the Standard of Truth. But this will best appear from the Vindication of his own Positions, written by the Bishop himself. ' I confess, *says this Right Reverend Prelate, in his Answer to Dr. Snape's Letter, Page 35.* ' I always thought the *New Testament* it self to teach us, that the Apostles ' were directed by *Christ himself*, and by his ' Spirit. So that he was still in A L L which ' They ordained, as Parts of his Religion, truly the *Legislator* and *King*. The Authority ' was His, in the strictest Sense; as they often ' professed. And they had no Authority to ' ordain any Thing relating to Eternal Salvation, but what he expressly and immediately revealed, and dictated to them. They ' were sent, taught, directed, immediately by ' Christ. According to my Rule therefore, ' *Wherever he interposes to convey Infallibility,* ' He is the *Legislator*, properly speaking. And ' that was the Case. So that the Apostles, you ' see, were far from deserving this *Usage* at ' your Hands; having claimed *no absolute Authority*, but in Things immediately received from *him*; that is, *No absolute Authority to themselves*, but to *Him*, properly speaking.

If this be not *admirable Reasoning* indeed, the *Perfection of distinct Ideas and clear Thinking*, without a *Sarcasm*, I know not what is; but this, howsoever irrefragable in every Branch of it, must undergo the same Tortures with the rest, in Order to be brought to bear

bear what Meaning this insolent Animadvertiser is pleased to give it. To this Intent therefore, Mr. Trapp says, Page 24. *But all this while I have taken no Notice of that useful Word Absolute, with a Negative prefixed, as applied to the Authority of Church Governours. Why so? Because there would have been an End of the Dispute, by his References being brought to a Non-plus.* • But then he is pleased to cast an Eye upon it, and to observe in the First Place, That it is sometimes mentioned, and sometimes drop'd; so that the Reader may be deceived, where it is omitted, and the Writer have an Evasion when it is inserted. Who made him a Searcher of his Lordship's Heart, or a Judge in Israel? But 2dly, *Either this Word has some Meaning, or it has none; Spoke like an infallible Interpreter of God's Word, If nothing be meant by it, we need say nothing of it. I do not remember that I ever met with such Emptiness of Words, and such a Negligence of Thought. If it signifies any Thing, it must either be that the Authority of Church Governours is not ultimately, and finally decisive, with Regard to all Beings, but that God has an Authority superiour; And 'tis what no Body denies: Yes they do, that have the Presumption to make their own Authority, tho' not equal to our Saviour's, equal to that of his Apostles, and infer from that Saying of our Blessed Redeemer, Lo! I am with you always, even unto the End of the World; that it is directed to them, as their immediate Successors: Or else, that the same Authority is not decisive as to the*

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*Subjects of the Church, so as to silence them, and make them acquiesce in those Decisions, and then it is absolutely false. Which I declare against with both my Hands, since it must be true, if those Decisions are contrary to the Will of God expressed in his Written Word.*

Now after a Taste of the Pride of this Man's assumed Authority over the Consciences of his Fellow-Subjects, as one of their Pastors and Teachers, it is but meet that we take a View of this humble Bishop's Self-Denial, in the Reply he makes to the Charge that is brought against him, for giving up the Rights of the Church, and of acting Things inconsistent with the Duty and Character of a Bishop. *As for my self, says this truly venerable Ruler of the Church, to whom you apply in so warm a Manner, Page 24. of Dr. Snape's Letter to him, I profess to you, and to all the World, I disclaim and disdain all Powers inconsistent with Christ's sole Authority of Legislation and Judgment, in Matters relating to Eternal Salvation. I have already vindicated my Sense, that by Absolute Authority I meant Absolute Authority; and shewn, that contrary to your Representation, Page 28. I have taught Men, (and I here declare, I will go on to teach them) to receive no Commands in Matters relating to their Eternal Salvation, from any Superiours, whether Spiritual or Temporal, ABSOLUTELY and implicitly, upon the Ground of Mere Authority, without examining them by the Laws of Christ, and finding them agreeable to those Laws: because they are*  
not

not lawful to them, by your own Rule, till they find them so upon that Comparison; and because to do any Thing materially lawful, upon the same Principles, which would carry them to do the same Thing, were it never so unlawful, cannot be consistent with Christianity. Answer to Dr. Snape's Letter, by the Bishop of Bangor; Page 30, 31. Again. Page 39. ditto, And now, Sir, if no Bishop ought to take his Place in the Provincial Synod, or to take the Subscriptions of those whom he ordains, or exercise any Episcopal Act, unless he claims to himself an Absolute Power and Authority, to which all his Hearers, or his Flock, are indispensably obliged to submit, in Matters of Conscience and Eternal Salvation, that they must not so much as seriously compare his Directions with the Will of Christ, to find whether they agree with it or not; if this be so, I confess my self very unfit for so great an Honour, I disclaim and disdain it: And so I hope, and I believe, doth every one of my Brethren. I should not act agreeably to your own Rule, if I did not. You declare that no Christian ought to submit in Points determined contrary to Christ's Will. And therefore I hope, I may have your Consent, to claim all the PRIVILEGES of a Christian Bishop, without claiming that enormous One, which supposeth that absolute Obligation upon Christians, which you deinit. I am sure, I should little deserve the Name of a Christian Bishop, if I could forget Christ; and assume an Authority which can belong to none but Him. Try your own Limitation in your

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*Subjects of the Church, so as to silence them, and make them acquiesce in those Decisions, and then it is absolutely false.* Which I declare against with both my Hands, since it must be true, if those Decisions are contrary to the Will of God expressed in his Written Word.

Now after a Taste of the Pride of this Man's assumed Authority over the Consciences of his Fellow-Subjects, as one of their Pastors and Teachers, it is but meet that we take a View of this humble Bishop's Self-Denial, in the Reply he makes to the Charge that is brought against him, for giving up the Rights of the Church, and of acting Things inconsistent with the Duty and Character of a Bishop. *As for my self, says this truly venerable Ruler of the Church, to whom you apply in so warm a Manner, Page 24. of Dr. Snape's Letter to him, I profess to you, and to all the World, I disclaim and disdain all Powers inconsistent with Christ's sole Authority of Legislation and Judgment, in Matters relating to Eternal Salvation. I have already vindicated my Sense, that by Absolute Authority I meant Absolute Authority; and shewn, that contrary to your Representation, Page 28. I have taught Men, (and I here declare, I will go on to teach them) to receive no Commands in Matters relating to their Eternal Salvation, from any Superiours, whether Spiritual or Temporal, ABSOLUTELY and implicitly, upon the Ground of Mere Authority, without examining them by the Laws of Christ, and finding them agreeable to those Laws: because they are*  
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not lawful to them, by your own Rule, till they find them so upon that Comparison ; and because to do any Thing materially lawful, upon the same Principles, which would carry them to do the same Thing, were it never so unlawful, cannot be consistent with Christianity. Answer to Dr. Snape's Letter, by the Bishop of Bangor, Page 30, 31. Again. Page 39. ditto, And now, Sir, if no Bishop ought to take his Place in the Provincial Synod, or to take the Subscriptions of those whom he ordains, or exercise any Episcopal Act, unless he claims to himself an Absolute Power and Authority, to which all his Hearers, or his Flock, are indispensably obliged to submit, in Matters of Conscience and Eternal Salvation, that they must not so much as seriously compare his Directions with the Will of Christ, to find whether they agree with it or not ; if this be so, I confess my self very unfit for so great an Honour, I disclaim and disdain it : And so I hope, and I believe, doth every one of my Brethren. I should not act agreeably to your own Rule, if I did not. You declare that no Christian ought to submit in Points determined contrary to Christ's Will. And therefore I hope, I may have your Consent, to claim all the PRIVILEGES of a Christian Bishop, without claiming that enormous One, which supposeth that absolute Obligation upon Christians, which you deinit. I am sure, I should little deserve the Name of a Christian Bishop, if I could forget Christ ; and assume an Authority which can belong to none but Him. Try your own Limitation in your

*own Case. As to your self, How you can Act with the Authority of a Priest of the Church of England, whilst you maintain that your Hearers are not obliged to follow your Dictates, without considering and examining whether they be agreeable to the Will of Christ: And you will YOUR SELF answer for ME, or condemn YOUR SELF with ME.*

So much for the Bishop's Profession of the Discharge of his own Duty, and what he thinks incumbent upon him as one of the Governours of the Church; to which I find nothing excusable for returning the most unmannerly and disgraceful Answers to, than what I find in Pag. 5. of Mr. Trapp's Sermon; *If his Positions be true, he has little Reason to insist upon the Distinction between the Superior and Inferior Ministers of Jesus Christ, since at the same time, as the Preacher would have the greatest Reverence paid to himself as a Pastor, he takes the greatest Freedom with him as a Bishop, as will appear from the following Assertions, 'from the Real Nature of the Church and ' Kingdom of Christ, Pag. 27, 28. which runs thus: ' In Matters of Religion and ' the Church, some Men among us advance the Civil Government too high; others the Ecclesiastical. This Preacher is deservedly numbered among the last; but I leave it to be judged, whether this Prelate be not against both, ' whether with respect to Conscience and Salvation, he be not for immediately putting down all Rule, and all ' Authority, and all Power, I say, immediately*

*ly,*

ly, and before his Redeemer thinks fit  
 to do, by *delivering up the Kingdom to*  
*God even the Father;* and all this out of  
 pure Zeal for our Saviour's Sovereignty;  
*i. e.* whether he would not make Him a  
 glorious King, by destroying his King-  
 dom; whether He will either allow  
 the Church any Authority her self, or  
 the State in Matters of Religion to assist  
 her. That the Secular Power should in  
 these Points be called upon to counte-  
 nance, or protect the Ecclesiastical, he  
 takes to be contrary to Christ's Decla-  
 ration, that his Kingdom is not of this  
 World, I think I have proved that there  
 is no such Contrariety: and I am sure it  
 is prophesied, *Kings shall be Nursing Fathers*  
*to the Church;* (*which is no Reason at all*  
*to speak evil of a FATHER of the Church)*  
*and Queens.* If the Account given by him  
 be true, I do not understand how, in the  
 Prayer for the High Court, we can properly  
 beseech God, *to direct and prosper all*  
*their Consultations to the Advancement of*  
*his Glory, and the Good of his Church.*

What need there was for this Piece of  
 Plagiarism from Dr. Snape's Letter, will  
 appear from the Bishop's Answer, which he  
 had read, and might have made some Re-  
 ply to, since though he has averred in his  
 Title Page he has done it, as far as to what  
 affects his Sermon, he has passed it over  
 without any Remark; His Lordship's



Words are these: *You have figured to yourself a new Kind of spiritual Kingdom; a spiritual Kingdom, which you declare to FLOURISH BY TEMPORAL METHODS, A Kingdom not of this World, nourished by the Glories and Favours of this World, bestowed upon it by its Temporal Nursing Fathers and Nursing Mothers. Look into the Popish Countries, and there you will find something under that Denomination, flourishing in these Methods, a Part of it fed and pamper'd by Temporal Nurses; and the other Part starv'd and miserably treated. But look into the First Ages: You will find the Church of Christ, a spiritual Kingdom, of such inward Strength and Vigour, as to be able to flourish equally in all its Parts, (I say to flourish) not only without, but against all the TEMPORAL POWERS of the Earth. If the SPIRITUAL KINGDOM of CHRIST, can be truly supported by Temporal Encouragement; Or the real Enemies to a spiritual Kingdom, be restrained by Temporal Penalties, I profess I am as much for them, as any Man living, even in that Kingdom, which is not of this World: But hitherto, I acknowledge, I never yet met with any, even Modern Divine, Juror or Non-Juror, High or Low, Churchman or Dissenter, that fixed the flourishing State of the Church of Christ, or the spiritual Kingdom of Christ, upon the Encouragements of Temporal Honour and Profit. Many glorious Things have I read,*  
and

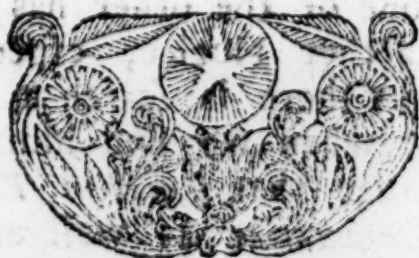
and heard, on all Sides, about the flourishing State of the Church of Christ, before Constantine; and many melancholy and terrible Accounts of its Condition, from and after that Time; till by Degrees it became in the corrupt Estate of the Church of Rome; the Sink of Hypocrites, and the Sanctuary of Atheists.

I should now proceed to this Hypercritick's Criticisms, upon some few remaining Passages of the Bishop's Sermon, where, like a true Tinker in Theology, he makes Faults where I can find none; and I might follow him through his other little Subterfuges, and call him to account for believing that this Right Reverend Author's Account of Prayer, and the Love of God, was never before given of either; without so much as a shadow of Reason for such an unwarrantable Assertion. I might also take notice of his *Get-Peny* Postscript, which he, like a true Advocate for Tacking, annex'd to his Libel against Revelation, and the received Interpretations of the wisest and best of Men, at the Instances, I suppose, of Mr. Clements his Bookseller. But since neither the one or the other has any thing worthy of farther Notice, especially the latter, wherein there is scarce a Word of Truth, except when we find him saying of Dr. Snape, that that excellent Person (excellent for Defamation as well as himself) is

is too well able to defend himself, to need any Assistance, much less such as his, not without an Eye, it is thought, to another Branch of his Profession, that of Poetry, wherein he is told: *Non tali Auxilio nec Defensoribus istis* ——— *Tempus eget* ———

I shall take my leave of him in his own mannerly Expressions, being much more entituled by the Laws of Justice, to say at the End of every one of his Enthymems and Syllogisms, *I deny the Consequence; No Proof of this; This is no truer than the former; Still all this is gratis dictum; Why so?* And to make this solemn Declaration, That in all the Sermons I have ever read, I do not remember that I ever before met with such an empty Repetition of Words, and such a Negligence of Thought. Thus much for understanding of Trapp, who, if he had rightly understood himself, would never have enter'd the Lists with such a Gyant in Understanding as the Bishop is.

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